THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber*" (JOHN 10: 1).

No. 16, Vol. LXXVII. Thursday, April 22, 1915. Price One Penny.

FAITH AND REASON.

THERE is a painting somewhere, in which the artist has represented Faith and Reason proceeding hand in hand over a narrow path, but with obstacles. While Faith, like a glorified being, floats over briars and rocks, unconscious of all difficulties, Reason comes slowly lagging behind, trying to clear the path before the next step. Faith is trying to help Reason along. Reason is but reluctantly availing herself of the assistance offered. There is a great deal of truth embodied in this picture.

Here is another illustration.

Two young people were passengers on a steamship, and as they happened to sit side by side at the table, they formed an acquaintance, such as is not uncommon during a voyage, or at a summer resort. She was a mere child, profoundly religious. He was older and a mocking skeptic.

Frequently their conversation turned on religious topics, and he was evidently anxious to shake her faith. He fired at her all sorts of arguments from the common stock of infidels. He scoffed and ridiculed. One day the conversation turned to the subject of prayer. She frankly admitted that she was in the habit of praying. He plied her with questions: "Why did she pray? Did not God know what she needed, before she told Him? Or, did she have to persuade Him to do her a favor and supply her wants? If He is the author of our being, would He not take care of us without being reminded of His duties in this respect?"

She seemed very much perplexed, not knowing what to say. And then he made the final attack by asking, "Why do you cling to a faith which you cannot defend, and for which you have no warrant in reason? Are you not spoiling your young life by following a phantom?"

Everyone who had listened to the conversation was interested

by this time, and wondered what her reply would be. She seemed dazed for a moment. But then she suddenly rose to the occasion and replied, with earnest eloquence, somewhat like this:

"You are following a line of thought to which my mind is a stranger. You have presented arguments I never heard of. I am, therefore, not ready with an answer to your objections. I have listened attentively. I must go into my own heart for an answer. This is my story: Since my childhood I have said my prayers. I have not asked myself why. But although a mere girl and young, my life has not been without grief, cares, sorrows, perplexities. In all the severe experiences of life I have had but one refuge, and that has not failed me. When sorely tried by sorrow or difficulty I have all my life sought refuge, solace, relief, in prayer. I have never sought this refuge in vain. I am now for the first time thousands of miles away from my home, from family and friends. I am on my way to accept service under people I do not know, whom I have never seen. In my new surroundings there will not be a soul to whom I can go in trouble or sorrow. But I am sure no crisis in my life can come in which I shall not be able to get strength to bear up and light to guide me to safety somewhere. This does not come from books. It is something I know. It is the most precious knowledge I have in life. I would as soon go to the side of the ship and cast myself into the sea and perish, as give up prayer, my trust in God, my confidence that He hears me, yes, and that He answers me. I acknowledge freely your superiority in learning, in logic and in wit, but I am not a bit afraid of you. I put my trust in my prayers to protect me from your onslaught. I still feel that God is my refuge and strength, and that underneath are the everlasting arms."

She had won the debate. Faith silenced infidelity by a logic of its own, by an unanswerable argument.

One who spends all his life—as some infidels have done—looking for objections to religion, can find a great many which to imperfect human reason seem insurmountable. They can find them in the Bible, in the Book of Mormon, in the teachings of the Church; nay, even in the life and teachings of our Lord Himself. But to all such objections faith answers by pointing to experience. For those who have tried to *live* their religion, have arrived at a knowledge of the truth which amounts to perfect certainty.

A child may not be able to account for the fact that it has a place in the father's house as a son, or a daughter, or give reasons why it enjoys the benefits of that position; but it knows through experience that it is not a servant, nor a stranger. It knows something of a mother's, a father's, love and care, and solicitude for its welfare, and through this knowledge it is proof against all possible attempts to create doubts. It is so with a son and daughter of the eternal Father, who has experienced His fatherly love.

The man, or woman, who has seen trials, perplexity, and sorrow,

in sickness, in poverty, in death, and who has found consolation and hope in the hour of prayer, and strength in the presence of the divine Comforter, has a knowledge of the reality of religion and the existence of God, and in the childlike faith a sure protection against any attack by infidelity.

J. M. S.

THORNS AND THISTLES.

MANY people who believe in the existence of an Allwise, Supreme Being, full of love, mercy and justice, are at the present time questioning the why and the wherefore of the tremendous suffering which men are permitted to bring upon themselves; also of the inestimable distress which comes by way of earthquakes, famines, floods, etc.

In view of the conviction, yea knowledge, which most Christians have of our heavenly Father's perfect love for His children, the human family, it follows as the night the day, that He is patiently waiting and longing for the end of the awful calamities which are befalling the inhabitants of the earth with increasing severity. We all believe, also, that there is no limit to the power of Almighty God, that He is the Creator of this universe, and that He causes the sun to shine on the just and the unjust. Why, then, does not God prevent the earthquake, the famine, the flood, etc., and why does He not turn the hearts of the children of men to peace and mutual love?

To a great extent we obtain our knowledge of our Creator's character from the Scriptures, and by our own reasoning we conclude that among His chief attributes is justice. Thinking Christians, therefore, are looking for justice in the forementioned causes of most unspeakable misery, permitted by an Almighty Ruler.

Let us first consider the dire distress brought about by the foundations of mother earth quaking, and precipitating tens of thousands of souls to untimely deaths; the famines by which many suffer starvation; and the tempests whose fierceness is daily claiming a startling number of victims on land and water. Can we deduct a reason for all this from the Scriptures—a cause and effect identical? Surely the dealings of God, our Father, with our first ancestor, Adam, are similar, and is not God the same yesterday, to-day and forever? In the beginning, Adam, one man, sinned, and God said unto him, in effect: "Because of thy sin, cursed is the earth for thy sake; thorns and thistles shall it bring forth." To-day sin abounds in every shape and form on all sides, and the result is, in part, an enraged nature. Perhaps if we had eyes to see and intelligence to comprehend, we should understand that what to our finite minds appear only as phenomenal upheavals of the elements, are but the natural effects of sin and

transgression of the pure and holy laws which operate to bring about seedtime and harvest from season to season—broken laws, which in justice must be satisfied.

Christians reading the Scriptures, believe that the punishment prescribed for Adam's sin was a measure of supreme justice. Comparing our progenitor's disobedience with that of his present day posterity, surely the curses upon the earth and its adherent and adjacent properties to-day are more than justified.

Next shall we contemplate the fearful havoc and affliction caused by this present, the greatest of all wars, which seems likely to involve most nations. Looking at its origin, can we with honesty deny that this war is the deliberate choice of its instigators? Man has chosen to enact the laws, and to conform to the laws which make warfare a leading art to-day.

The Scriptures abound with the teaching that God gave man absolute free agency, and it does not need a very minute examination of the meaning of the word *justice* to recognise that if God had not given man freedom of will He would not be a God of justice. What virtue would there be in the love of righteousness, and hate of wickedness, if they were not man's own voluntary choice; or why should sin be punished if the sinner could not exercise a perfectly free will? We all appreciate the glorious truths in the familiar lines:

> "He'll call, persuade, direct aright,
> And bless with wisdom, love, and light,
> In nameless ways be good and kind,
> But never force the human mind."

Is it not obvious, therefore, that sin has predominance in the heart of man; that he deliberately cultivates avarice, lust, greed, envy, jealousy, and a contentious spirit, bringing upon himself strife, and almost before he is aware of it, nations are engaged in the most bloody conflicts that history has ever witnessed?

By this manner of reasoning—and it, at least, seems scriptural—the following facts are established:

That Satan, the adversary, is the cause of these crises; that a portion of mankind have voluntarily engaged themselves in his service, involving the unhappy fate of hundreds of thousands of would-be peace-loving fellow beings, and consequently that God our heavenly Father is, if we may be permitted to use the word, exonerated; patiently waiting for the just time to come when He shall bring about the termination of the distress of nations, i.e., when penalties for broken laws have been paid to the satisfaction of a God of love, mercy and justice.

Hasten! oh, happy day, when the earth shall no longer bring forth thorns and thistles because of man's sin—a day which the gospel teaches is not far distant, nay, is at our very doors.

Rhodesia. EDWIN CIRCUIT.

WHAT IS WORTH WHILE IN THIS LIFE?

LIFE is large. We cannot grasp the whole of it in the few, short years we have to live. No matter what we did before we came here, or what we are going to do when we leave here, let us consider what is worth while, while we are here.

We all want to do the best we can with our life. We all want to make the most of it. How can we best get hold of it? How can we accomplish the most with the energies and powers at our command? What is worth while? We all ask ourselves this question at times. By what standard shall we measure? Each of us must answer that question for ourselves.

In looking for an answer I find only one that satisfies me. It is this. We may let go all things that are not eternal, and which we cannot carry into the eternal world. To me this is a deep truth and a positive one. Surely it is not worth while to cumber our lives with things which we can grasp at best for but a little time, when we may lay hold of things that shall be ours forever.

It is worth while to be wise in the use of time. In the eternal life there is no waste of time. It is with time that we purchase everything that life has of good. It is by the wise use of time that we make ourselves competent for eternity. The most reckless spendthrift in the world is the one who squanders time. Money lost may be renewed, houses and land may be sold or buried or burnt, but may be bought or gained or built again. But what power can restore the moment that has passed, the day whose sun has set, the year that has been numbered with the ages gone? There shall never come a time when you and I shall not be. The vast gift of eternity has been laid in your hands and mine, if we will but grasp the opportunity of earning it.

The question of life is not how much time have we, for in each day each of us has exactly the same amount; we have all there is. The question is, what shall we do with it? Shall we let this priceless gift slip away from us in haphazard deeds, or shall we adopt some plan of saving and of systematic doing in our lives? What shall this plan be? The poet has said:

"This one thing will I do most gratefully,
I will accept the life God gives to me,
Wear it boldly, wear it proudly, molded
And fashioned by His mighty hand,
He bids me take and see and understand.
O life, I bow before thee reverently;
High privilege! a gift so rare to take,
So I accept and for His sake,
Of this the life God gives the best will make."

The hard thing in life is to accept life as God gives it, and make the best of it.

What shall this plan be? How shall we determine what things are worth giving time to? Let us think about this question. In our thoughts let us not forget one point—time spent in being interrupted is not always lost. A strong thinker once said: "No one knocks at my door who is not sent of God." We are spending time well when we are paying it out to God, to buy the things He means us to have, whether He is putting before us a duty to be done, a friend to be won, a small service to be rendered, a child to be consoled, or a house to be set in order, or a soul to save. There is time enough given each one of us to do each day all God means us to do, and to do it willingly.

But in all our lives, though time is given us to eat, drink, sleep, work and play, there is no moment given us to throw away. We cannot afford to lose a moment of usefulness, or the sum of our influence will be less than it might have been.

But life is for work and for patience. "For behold this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors" (II. Nephi 2:25). It is the time for us to gain intelligence, for "Whatever principles of intelligence we attain unto in this life, it will rise with us in the resurrection" (Doc. and Cov. Sec. 130: 18). Then let us lay hold of work. "Men are that they might have joy." There can be no joy without work—work which occupies mind, body, heart and soul. But what work shall we set ourselves to do?

It is a wonderful truth that not one of us is put into life without a special and particular work to do. Emerson says: "Nature arms each man with some feat impossible to any other." There are no two with the same work to do, and still there is some work we must all do. There are no two whose talents are rivals, or whose gifts conflict or interfere. This thought should put an end at once to all the envy of life. Another's good is not my good. It was never meant to be. On the other hand, what I can do my neighbor cannot. Why should either of us be jealous of the other, or imagine that we conflict? Dr. Trumbull says, "To-day is for all that we know, the opportunity and occasion of our lives." On what we do to-day may depend the success and completeness of our entire life struggle. It is for us, then, to use each day for doing good.

Portsmouth. E. M. GREENWOOD.

WOBBLING OF NORTH POLE.

THAT the "wobbling" of the North Pole may be responsible for the earthquake that devastated Central Italy, obliterating many of its towns, killing approximately 40,000 of its inhabitants, and doing damage to property in excess of $60,000,000, on January 13, 1915, is the latest theory tentatively advanced by scientists for such an upheaval of the earth's surface.

It is generally agreed by investigators that many quakes are caused by volcanic action. Many of them are also due, according to generally-accepted theories, to "slips" or sudden readjustments of the deep-lying rock strata which form the foundations of the earth.

There are, however, many earthquakes that cannot be attributed to either of these causes so far as scientific investigators have been able to demonstrate. That these quakes, or some of them, are in some way connected with the vibration of the earth's axis from its normal position has been suggested by some excellent authorities. In an article the April *Popular Mechanics' Magazine* says:

"Recent study of these polar aberrations has demonstrated that the axis is constantly moving about in a spiral course, in much the same manner as a top travels when it is spinning on a slightly uneven surface.

"By astronomical observations this path has been traced and the discovery made that the axis returns to about a normal position approximately every seven years. It has been found that when the axis makes a sharp turn in its very irregular course seismic activity is materially increased.

"From this it is reasoned that the movement of the pole probably sets up stresses in the crust of the earth which result in violent upheavals along faults and ridges."—*Liverpool Express.*

THE kingdom of God is established, no more to be thrown down; and in it we shall live and reign, and every righteous man and woman who loves God and His truth more than their own lives and the treasures of this world shall be exalted in the kingdom of God: they shall see the triumph of truth and righteousness, and the kingdom of God shining on the earth as the sun in the firmament. But the time will come when the fainthearted and the wicked, whose knees tremble and who cannot endure the contradiction of the ungodly world, and choose rather to hide their heads and retire, making lies their refuge, will lift up their eyes in hell, being in torment: they will look back, and they will try to repent as it were in sackcloth and ashes: they will seek repentance carefully with tears, but will not find it, because there will be no chance left for them to regain what they have lost. If the Lord has compassion upon them and hears their cries, their weeping, and their bitter lamentation in the day of their degradation and misery, it will be to give them the privilege of becoming, in a future day, the servants of those who maintained their integrity.—ERASTUS SNOW.

WE can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow men.—THEODORE ROOSEVELT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 22, 1915.

EDITORIAL.

IN FAVOR OF PROHIBITION.

It has become apparent to leading men of the British nation that intemperance is hampering the work necessary for the successful prosecution of the war, and that drastic measures are called for. According to press reports, there is reason to believe that the government is seriously considering the adoption of prohibition. His Majesty, King George, realizing the gravity of the situation and the force of an eminent example, on the 30th of March, this year, authorized the publication of a letter addressed to the Chancelor of the Exchequer, in which the following occurs, referring to a certain report placed before the King:

"His Majesty has read it with interest, but also with the deepest concern. He feels that nothing but the most vigorous measures will successfully cope with the grave situation now existing in our armament factories. We have before us the statements, not merely of the employers, but of the Admiralty and War Office officials responsible for the supply of munitions of war, for the transport of troops, their food and ammunition. From this evidence it is without doubt largely due to drink that we are unable to secure the output of war material indispensable to meet the requirements of our Army in the field, and that there has been such serious delay in the conveyance of the necessary reinforcements and supplies to aid our gallant troops at the front.

"The continuance of such a state of things must inevitably result in the prolongation of the horrors and burdens of this terrible war.

"I am to add that if it be deemed advisable the King will be prepared to set the example by giving up all alcoholic liquor himself and issuing orders against its consumption in the Royal Household, so that no difference shall be made, so far as his Majesty is concerned, between the treatment of rich and poor in this question.—Yours very truly,

STAMFORDHAM."

Since this letter was issued his Majesty authorized the publication of the statement that by his orders no alcoholic beverages would be served in any of his houses.

The Chancelor of the Exchequer, a short time previously, received an influential deputation from the Shipbuilding Employers' Federation, representing the leading shipbuilding firms in the country, and they urged total prohibition during the period of the war of the sale of excisable liquors. It was represented by them that mere restriction of hours or even total prohibition

within certain war-work areas was not sufficient, as certain classes would be entirely unaffected, and it was felt by the deputation that total prohibition should apply as an emergency war measure, not only to public-houses, but to private clubs and other licensed premises so as to operate equally for all classes of the community.

The fact seems to be that, although the country is engaged in a war which necessitates the utmost energy in the maintenance of transportation facilities, and, consequently, ship-building; and although the ranks of the laborers have been thinned out by the demand for men for the front; yet, it is difficult to keep some laborers at work because of the public-houses. The deputation stated that, in many cases, the number of hours being worked was actually less than before the war, and in spite of Sunday labor and all other time, the total time worked on the average in almost all yards was below the normal number of hours per week. In spite of working night and day seven days a week, less productiveness was being secured from the men. The deputation was of opinion that this was principally due to drink. There were many men doing splendid and strenuous work, probably as good as the men in the trenches. But so many were not working anything like full hours that the average was thus disastrously reduced.

By way of illustration the deputation referred to the fact that the repair of a battleship, on one occasion, had been delayed a whole day because the working men were absent, drinking and carousing. It is evident that when the drink evil becomes a menace by seriously interfering with the defense of the country, it is high time for drastic action, no matter how the opinions may differ as to the merits of prohibition.

The Chancelor, in replying to the deputation, expressed his appreciation of the fact that the working men themselves had begun to realize the danger of intemperance. He said that he had gone into the matter closely and come to the conclusion that nothing but "branch and root" methods will be of the slightest avail in dealing with the evil. He added these significant words:

"We are fighting Germany, Austria, and Drink, and, as far as I can see, the greatest of these deadly foes is Drink. Success in the war is now purely a question of munitions. I say that, not only on my own authority, but on the authority of our great general, Sir John French. He has made it quite clear what his conviction is on the subject. I think I can venture to say that that is also the conviction of the Secretary of State for War, and it is also the conviction of all those who know anything about the military problem that in order to enable us to win, all we require is an increase, an enormous increase, in the shells, rifles, and all other munitions and equipment which are necessary to carry through a great war. You have proved to us to-day quite clearly that the excessive drinking in the works connected with these operations is interfering seriously with that output. I can only promise you this, at the present moment, that

the words which you have addressed to my colleagues and myself will be taken into the most careful consideration by my colleagues when we come to our final decision on this question."

This is more than a "straw," showing the direction of public opinion. The liquor interests have proved themselves to be, indirectly, the allies of the enemies of the country. From a moral and financial point of view they are always inimical to the state, the church, the home, and the individual, for they are responsible for a great deal of destitution, insanity, crime, and unhappiness. But the present war has proved that they are no less hostile from a purely military point of view, because they draw the men away from the work necessary for an effective defense, and impair their ability when they do attempt to perform their part, since a man who comes to work half intoxicated, or suffering from the effects of liquor, is not in a condition to do anything satisfactorily.

Representatives of the liquor interests are, naturally, opposed to "radical" measures. They express the opinion that it is quite possible to adopt such restrictions as would entirely do away with the evil complained of. But this is not true. And the liquor interests are well aware of the falsity of the assumption that "restriction" restricts. They know that what little curtailment has been attempted has resulted in more drinking during the shortened hours. They know, for instance, that the takings of some public-houses which have had their hours reduced from ten to nine, have actually increased, and there has been a considerable growth in the pernicious habit of buying spirits by the bottle and taking it away to drink elsewhere. It is, therefore, impossible to believe that liquor interests are sincere when they propose restriction as a cure for the drink habit.

The better class of British citizens hope that the government will follow the example of the Russian and French governments and adopt absolute prohibition, at least during the war, as it has the authority to do under the Defense of the Realm act. They believe that if prohibition is introduced the benefits of it will be so numerous and so apparent that the people generally will demand that it be made permanent. No one, except the manufacturer and dealer in intoxicants, is benefited by that trade, and their benefits are only financial. From a moral point of view they are worse off than even the drunkard, as will become apparent when the final account is to be settled before the bar of eternal justice.

Everybody else is actually injured by the liquor trade. The drunkard wastes in the public-house the means that ought to go to the grocer, the tailor, the shoemaker, and all the legitimate channels of trade and industry, and as a consequence he increases the public burdens due to poverty and misery. The public-house is the secret breeding-place of the microbes which cause numerous ailments of which the body politic is suffering. The

drunkard needs the protection which only an absolute prohibition law can give him. His wife and children need the same protection. The government owes to them the adoption of the only means which has ever proved effective. These truths are just beginning to dawn upon the world to-day, though they have long been proclaimed by the Latter-day Saints.

Absolute prohibition is rather a new question to this country. Scotland has a good local option law, passed in 1913, and in England and Wales there are, it seems, about four thousand rural parishes in which there are no licensed premises. There are also some areas in which landowners have prohibited the sale of intoxicants. Among these are Goodmayes in Essex, and Toxteth Park, Liverpool. But prohibition is hardly thought of among the people generally. The war, however, has opened the eyes of those responsible for the control of the affairs of the nation to the fact that half measures are useless against the deadliest of all national enemies.

J. M. S.

MINUTES OF THE HULL CONFERENCE.

THE Hull annual conference was held in Forester's Hall, Charlotte Street, Hull, on Sunday, April 11th, 1915. There were in attendance: President Hyrum M. Smith of the European mission, and his son Joseph F. Smith; Elders Elmer M. Savage, William L. Cocking, Ralph Bishop, Verne Hewlett, and Elijah F. Spencer from the Leeds conference; Elders Samuel F. Nicholls and Irvin Call from the Manchester conference; President Ray D. Nicholes and eleven traveling elders of the Hull conference.

The morning session was given over to the Sunday Schools of the conference. The meeting commenced at 10:30 a.m. by singing, "Ere you left your room this morning." Prayer was offered by Elder Thomas M. Argyle. Singing, "You can make the pathway bright." Sacramental remarks by Sister Ivy Norman.

The sacrament was administered by Brothers James R. Skipworth and Reg A. Hanson.

The program was as follows:

A brief history of the Church, by Frank Todd.

A vocal duet, "Where did you come from, baby dear," was rendered by Ivy and Emma Skipworth.

Recitation, by Lily Bushell.

Life of the Prophet Nephi, by George Herbert Norman.

A vocal solo, by Stanley Johnson.

The Articles of Faith were given by the first primary class of the Hull branch. Concert recitation by the second primary class of the Hull Sunday School.

Short stories from the Bible were given by Ethel Preston, Hilda Edwards and Flora Gibbons.

Recitation by Clifford Preston.

The twenty-third Psalm, by Lewis Skipworth.

President Hyrum M. Smith then addressed the congregation. He expressed his appreciation to the Sunday School workers for the efforts they had put forth in teaching the children the gospel of Christ. We should, he said, teach our children the first principles of the gospel so that a lasting impression might be made upon their lives. He read from the Doctrine and Covenants where the Lord had commanded that we should teach our children. Unless the saints did so the penalty would rest upon the heads of the parents. He spoke of the serious condition of those members who are growing lukewarm and departing from the principles of the gospel, upon which salvation is based. There are, he said, different kinds of diseases, but the worst of all is spiritual disease. If mankind would learn to love God and their neighbor as themselves then heaven would be on earth.

Singing, "Sing we now at parting." Prayer by Elder Thomas E. Vance.

The afternoon session commenced at 2:30 p.m. Singing, "Now let us rejoice." Prayer was offered by Elder Horace O. Hall. Continued by singing, "How firm a foundation."

Elder Floyd W. Neilson presented the names of the general and local authorities of the Church, who were unanimously sustained. The labor and statistical report for the past six months was read.

The infant of Brother and Sister Summers was blessed and given a name by President Hyrum M. Smith.

Elder Charles E. Nalder was the first speaker. He spoke of the Book of Mormon and its authenticity. The Lord, he said, has given us more information and revelation in these days, and would continue to do so. He pointed out from the Scriptures that the coming forth of the Book of Mormon was foretold by ancient prophets; also that it was a record of the seed of Joseph who was sold into Egypt. The Lord established His Church among the Nephites the same as He did among the Jews, and He taught them the way of life and salvation.

A vocal solo, "God make thee mine," was rendered by Elder Floyd W. Nielson.

Elder John Franklin Wayman, who was the next speaker, said that if we live the gospel of Christ, it teaches us to be cheerful, and it will always give to us a pleasing countenance. All that the Latter-day Saints ask is a fair chance. Our gospel is one of reason and will stand investigation. We are living in an age when the gospel has been restored in its fulness; but the people of the world do not believe this because they do not investigate its principles without having prejudice in their hearts, and not the love of God to guide them. He bore a strong testimony to the truth of the gospel.

President Hyrum M. Smith next addressed the congregation.

He spoke of the goodness of the saints to the elders, and he wanted the elders to remember the saints in their prayers. Under the present conditions it will not be very long before all the elders have finished their missions and gone home. He was desirous that the local Priesthood should prepare themselves to take care of the little branches of the Church. For the time had come when the saints must be founded on the rock of faith, and must have a testimony for themselves, and not depend upon others. Faith is not of man, but is the gift of God. The gospel is the power of God unto salvation, and we must know this for ourselves. The Spirit of God never lies. It does not say to one man that Joseph Smith was a prophet of God, and to another that he was not. It is the spirit of the evil one that denies the truth. The saints should learn to stand alone, and not always require to be propped up. Satan is ever busy, and is the promoter of all evil. President Smith extended a vote of thanks in behalf of Sister Ida B. Smith and himself to the Hull Relief Societies for the good work they had done for the benefit of those in distress.

Singing, "Come, come, ye saints." Benediction by Elder Virgil C. Hall.

Evening session commenced at 6:30 p.m. by singing, "Onward, Christian soldiers." Prayer was offered by Elder Elmer M. Savage. Continued by singing, "O my Father."

Elder W. Clarence Smith, who was the first speaker, spoke of the necessity of prayer. God would still be God without our prayers, but by prayer we ourselves are benefited. We are placed on earth for a glorious purpose, and our life is one of eternal progression. "Man is that he might have joy." What more joy can we find than to live the gospel of Christ?

Elder Virgil C. Hall was the next speaker. He dealt with the falling away in church attendance among other denominations of the world. He dealt mainly with the working man. Seventy per cent. of the working men are not attending church. The reason for this was, that the working man could not afford to pay the tax for going to church. The world is going contrary to the teachings of the Savior when they preach His gospel for hire. The Latter-day Saints preach the gospel, not for hire, but to obtain reward in heaven.

Piano solo, "Song of the Alps," was rendered by Elder Lorin Passey.

President Ray D. Nicholes was the next speaker. He said he was a Latter-day Saint for several reasons. First, because he had been reared in the Church. Second, through investigation of its principles God had given him a testimony that the gospel was true. Third, because of the opposition against the saints as had been prophesied by the prophets. He related the incidents that gave him his testimony.

President Hyrum M. Smith was the last speaker. He gave the

reason why people of other denominations were not attending church. Not only working classes were not attending church, but other classes also. The men who go to these churches now-a-days are received according to their wealth and their positions. The rich are invited to the front, while the poor have to take the rear. The doctrines of modern Christianity are largely responsible for people staying away from the churches. For instance, the doctrine, "Merely believe on the Lord Jesus Christ and be saved." A more erroneous doctrine could not be taught. It encourages men to put off until the last moment their confession of Christ. This doctrine takes away the self-sacrifice and self-denial, as manifested only by repentance and the working of righteousness, which must be characteristic of the followers of Christ. People abhor those who preach "Mormonism," but when they investigate its principles they find that we are preaching scriptural doctrine. When a person is converted to "Mormonism" from other denominations, he brings all the truth that he had with him, and leaves only the error behind. Our doctrine is of God, and, by accepting and living the principles of the gospel, will bring eternal salvation. He bore a strong testimony of the divine calling of the Prophet Joseph Smith, and the restoration of the gospel through him.

Conference closed by singing, "We thank Thee, O God, for a Prophet." Benediction by Joseph F. Smith.

A Priesthood meeting of the elders of the Hull conference was held in Forester's Hall, Saturday, April 10th, 1915. Good instructions were given by President Hyrum M. Smith.

FLOYD W. NIELSON, Clerk of Conference.

THE BATTLE OF LIFE.

"ALL the world's a stage, the men and women merely players," says Shakespeare. The play enacted on this great stage of life is a drama of the most serious character, and every individual on this stage has an important part to play. This part unfolds itself every day of our lives. On considering this, the great question which presents itself is: Are we playing our part successfully? In other words, Are we playing our part as our heavenly Father wishes us to play? This life is but a rehearsal for the life to come. If we fail in this life, how can we expect to succeed in the life which will follow, the great eternity, that vast forever? Our heavenly Father has permitted us to choose the course we would pursue.

We have our free agency, therefore, to accept or reject the alternatives which present themselves in our lives. We alone are responsible for our thoughts, our words, and our actions, in which lie the seeds of life and death.

When that great day dawns, how terrible it would be to find

our life's purpose unfulfilled—to find our life one long rosary of might-have-beens. Jesus Christ, our Redeemer, gave His life for all mankind. Our Prophet, Joseph Smith, following the example of our Savior, also gave his life for this glorious gospel. How thankful we ought to be that these supreme sacrifices have been made on our behalf. "Greater love hath no man than this, that he lay down his life for his friends." Have these great sacrifices been made in vain? When we have investigated this glorious gospel, and have complied with the ordinances thereof, our work is by no means finished. Our mission on this great stage of life is not completed until we leave this existence, and pass beyond the veil to join our loved ones who have gone before. "Art is long and time is fleeting," says Longfellow in his famous *Psalm of Life*.

Are we letting time speed on its onward course without gaining that great intelligence which is the glory of God, and which will gain so much for us hereafter?

Longfellow also tells us to be heroes in the strife. We cannot all be heroes in battle, or great authors, or great orators, but we can be heroes in the battle for truth. We must put on the whole armor of God, the shield of faith, the breastplate of righteousness, and fight the good fight of faith. Let us not grow discouraged at the persecutions which are heaped upon us, for Christ says: "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

Truth, though it may suffer temporary defeat, will be victorious at last, and will endure to the end. Let us, therefore, press forward with this glorious truth and prevail. We shall then gain an exaltation in the kingdom above. What greater prize could we achieve? What greater ideal could we aspire to? Let us remember that "no endeavor is in vain," its reward is in the doing, and the rapture of pursuing is the prize of vanquished gain. Be strong, be good, be pure, the right only shall endure. Let us improve the shining moments, and therefore

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Then let us play our part in this great drama cheerfully, whether it be to labor or to wait, for we must remember, "He also serves who only stands and waits."

Nottingham. DOROTHY LEVY.

WE are constantly mistaking fireflies of cleverness for stars of genius. But time brings all things right.—*Great Truths.*

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on Sunday, April 11th, 1915, at the Turkish Baths, George Street, Hull (Hull conference), when four souls were added to the fold of Christ. Elder W. Clarence Smith officiated.

Releases and Departures.—The following named missionaries have been honorably released from their labors and sailed for home: William A. Goates and George H. Brewerton, March 27th, 1915, per s.s. *Cymric*; Martin A. Farrell, April 6th, 1915, per s.s. *Orduna*; Milton B. Maughan, Richard M. Johnson, April 11th, 1915, per s.s. *Tuscania*; George Woolford, Carlos O. Anderson, George Q. Allen, John F. Wayman, Hans A. Davidson, Charles E. Nalder, George Howarth and William H. Keysor, April 16th, 1915, per s.s. *Hesperian*, accompanied by nine emigrants in charge of Elders Charles E. Nalder, Carlos O. Anderson and George Howarth; Joseph B. White, Willard R. Rose, April 17th, 1915, per s.s. *Lusitania*.

DIED.

BURTON.—At Howden Clough, Batley branch (Leeds conference), on April 4th, 1915, John, the nine year old son of James A. and Sarah Ann Burton.

CHINNERY.—At Oulton Broad (Norwich conference), April 1st, 1915, Ellen Florence Chinnery. Deceased was born at Wortwell, Norfolk, England, April 29th, 1881; baptized April 12th, 1908, by Elder S. Jackson. Sister Chinnery died a faithful Latter-day Saint.

UTTING.—At Norwich (Norwich conference), March 28th, 1915, Martha Elizabeth Utting. Deceased was born at Norwich, Norfolk, England, January 31st, 1836; baptized October 12th, 1894, by Elder Willard Call. She died a faithful Latter-day Saint.

CONTENTS:

Faith and Reason 241
Thorns and Thistles 243
What is Worth While in this Life 245
Wobbling of North Pole ... 246
Editorial:
In Favor of Prohibition ... 248
Minutes of the Hull Conference 251
The Battle of Life 254
From the Mission Field 256

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.